the heart, the joy of the soul/the light of the eyes, the music
of existence, the thrilling dancing vitality of every fibre
of his life. Such is the marvellous transformation of the
soul through true repentance and prayer.

It will be seen from the above that it is the *bhakti* school
of thought that reconciles the Justice of God with His Mercy
and proclaims the ultimate salvation of all, the guarantee of
God's immeasurable Grace and invincible Righteousness,
Repentance will save the sinner not from the punishment due
to sins already committed, for Divine Justice is immutable
and its decrees irreversible, but will save him from further
sin. The moment one has sinned, Justice will rise up and
say: "Sinner, thou hast sinned and must be adequately
punished." Overburdened with iniquity, his conscience
upbraiding him, such a sinner repents sincerely till he is
liberated from the bondage of sin. In other words, till
repentance has purified the sinner, till the mirk and dirt of
iniquity has passed through the fire of sorrow, pain, tribulation
and contrition, there can be no real emancipation for the
soul. Here we see Justice and Mercy acting in unison.
The Lord is Father and Judge both. Where the Judge has
passed the sentence of punishment, the Merciful Father
appears before the sinner and says : Suffer the pangs of
remorse to the utmost measure for the sin thou hast

committed;
repent earnestly, repent day and night and thou shall be
• delivered from sin." As the Judge who punishes us for our
sins, is also our Father, we drink the cup of retribution, though
bitter, knowing that it comes" from the Father and contains
. not poison but the medicine that heals. In God's moral
government, Justice . makes punishment necessarily and
immutably follow the commission of sin. Mercy makes
that punishment remedial and inflicts it on, the sinner for the
sake of amendment.

God's grace and forgiveness do not, therefore, consist in
.the remission of a decreed punishment but in the reconciliation